





I have seen practiced by those who would not suffer it to be described or named in their houses and which would be improper except in public! I must confess, that I have sometimes been startled to see Christian modesty and humility in the garb, or rather to hear afterwards, that what I supposed to be a pebble of fashion, was a discipline of Christ; but my aching heart has thrown off the recollection with the exclamation that it must be an *exception*, or *mistake*, or *accident*, or *anything* but a deliberate plan laid for a day preceding, and occupying hours in the execution, as I have heard "dressing" often does. But a reverent man, who only preaches at the world now and then, must be allowed to presume that in these days of Christian self-denial, and zeal for the spread of the truth—when so many thousands are contributed for it, and so many thousands more *urgently needed* and *so earnestly called* for, that there cannot be any occasion for urging Christians to adorn themselves with something more becoming than "costly apparel."

There are however corresponding faults in education, which often materially hinder the young Christian in "glorifying God in his spirit."

I am scarcely willing to suppose that I am addressing any who prevent by training their children *intentionally* and *directly* to feel that "*business*" (or the art of money-getting) is *the business* of life. And yet I fear there are some who fix this principle indelibly in the minds of their children, by their daily habits and conversation. Who does not know the power of association?

Who does not feel every Sabbath, the difficulty of ceasing to think or feel about that which has occupied the thoughts and feelings of the week? How much more difficult to avoid thinking and feeling on the same subjects and somewhat in the same manner as those with whom we daily associate, unless indeed we are in controversy with them. Now the parent impresses almost indelibly upon the child's mind his general objects of thought. So long will constant, *indirect address* or *exhortation* or *even command*. We yield to the first invariably. We resist the last, only for the sake of resistance. No less true is it that this *indirect influence* is in proportion to the degree of interest we *see exhibited* in a subject. And now, what ideas do Christians impress upon their children on this point? Does the manner in which they attend to family devotions, or religious conversation—impress their children with the idea that "we seek first the kingdom of God?"—Does the interest which they show, or the time which they spend in informing their minds—or those of their children, even in divine things, or in practising on one grand object, than when divided.—Any way, so Christ is glorified, we will rejoice.

B. R. L.  
For the Boston Recorder.

#### First Monday in January.

##### UNIVERSAL CONCERT OF PRAYER.

In the last Recorder, we noticed, with much interest, an article from Andover, on the subject of the Universal Concert of Prayer, the first Monday in January for the outpouring of the Holy Spirit upon the whole world. While we fully agree with the writer, that our Theological Seminaries, Colleges, Academies, and Seminaries of learning should make a special and prominent subject of that day's intercessions, we would respectfully suggest that that subject be the particular object of Prayer, in all the morning meetings, and the world the peculiar and grand object in those of the afternoon, for the human mind is so constituted, that our desires are more intense and fervent when concentrated on one grand object, than when divided.—Any

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#### NOTICES.

##### SPECIAL RELIGIOUS SERVICES.

A series of solemn religious exercises will be attended in Park Street Church during the next week, commencing with a Service, on Monday evening, the 27th instant. The services will be conducted with great solemnity, and will be very pleasant. Have learned from the natives, that the east sea was divided from the west by a neck of land, the point was examined, and all hope of effecting a passage in that direction completely extinguished.

During the autumn of 1830, the vagabonds waited in winter ice to escape, as it had done the preceding year. They had, with their families, encamped for four months in a very dreary position, by the approach of a winter unparalleled in severity—the lowest temperature being 92 degrees below the freezing point. The summer proving no less rigorous for the season, little hope was entertained of a release, and a further progress of fourteen months, as they could accomplish.

In Oct. 1831, they had made up in the harbor in which she at present lies moored, and where the party endured the rigors of another terrible winter. Their provision, being consumed, they were obliged to abandon the vessel and travel 300 miles to the spot where the Fary's provisions remained.—During this journey, they had to carry not only their provisions and sick, but also, a supply of fuel, for without melting snow, they could not procure even a drink of water.

The Fary's boats had attempted to escape, but were frustrated by an impetuous mass of ice, extending across Lancaster sound.—Winter set in, and they were caught with them, unknown to the Fary, in one hundred thousand dollars in specie, &c. the value of which we have not heard stated, but will, undoubtedly, prove a large sum.

We are pleased to learn that the traders met with no molestation from the Indians on the route, and that they have generally made profitable adventures.

The trade, which is principally carried on by the citizens of the Western part of Missouri, has become of considerable importance. Spain, far, and Mexico are annually brought from that country, to a very large amount.

[Franklin, *Mo. paper*.]

#### Foreign.

Dates—London, Oct. 23; Paris Oct. 22; Lisbon, Oct. 14.

##### SPAIN.

**Poli**—The news from Spain is of considerable importance. Don Carlos, instead of being at Toledo, as was previously stated, entered Spain immediately after hearing the intelligence of the death of his brother, but remained concealed; at least, no accounts are given of his progress. Insurrections in favor of his cause, broke out at Bilbao, Logrono, Vitoria, and Talavera de la Reyna and other places, but their extent and importance are very small. That the movements of the rebels were not concealed, so that their force is not very formidable. In the mean time, the regular troops everywhere remained faithful to the Queen, and the probability appeared to her that her power would be completely established. The French Government, however, did not fail to have a supporting party, and General Casares was at Toledo, waiting for reinforcements; a body of 6000 men, from the camp, had marched upon Vitoria; and General Sardiford had commenced his march upon Plasencia. An apostolic leader, Santos Ladron, had been captured in Navare. El Pastor, the celebrated Liberal, had taken arms in the cause of the Queen, and was welcomed in St. Sebastian with distinguished honors. It is proper to state, that these events, though different in character, are very important. That the movements of the rebels were not concealed, so that their force is not very formidable.

Admitting then, that city missions have a view to their great, all commanding object, the spiritual interests of the people, to remember one thing, viz. that the great object of city missions is to relieve the spiritual not the temporal wants of men. City missions are not *ex-officio* overseers of the poor; nor ought they to be the almoners of private charity in any such way, or to such an extent as to sink out of sight their character, or interfere with their duties as religious teachers.

True indeed it must be most gratifying to these benevolent men, to be able to relieve temporal suffering whenever met with. But why should city missionaries, more than country missionaries, or any preacher of the gospel, leave the ministry of the word to serve tables?

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The *Chorale*—The cholera is exerting its ravages in Spain, and especially in Madrid, where it has killed a ship, and who rarely obtained one new idea from this, to him, highest source of wisdom, but concerning the state of the market, or how to collect accounts, or employ workmen or elect the ticket. Are there no Christians who are thus inevitably training their children to feel that they must seek second or third or even fast—(after business is done) the kingdom of God?

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## POETRY.

*[From the Spanish, by Professor Longfellow.]*

## ART AND NATURE.

The works of human artifice soon become curious; the fountain, sparkling rill, and garden walls, the human skill, impresses the fond hand, the vain desire. O' the free and wild magnificence! Nature, in her lavish hours, doth steel, admiration, silent and intense, the soul of him who hath a soul to feel. The river moving on its course, the verdant reach of meadows fair and green, and the blue hills that bound the sylvan scene; these speak louder than defec decay,—the stamp on all his works own eternity.

## WINTER.

There's not a flower upon the hill,  
There's not a leaf upon the tree;  
The summer bird hath left his bough,  
Bright child of sunshine, singing now  
In spicy lands beyond the sea.  
There's silence in the harvest field,  
And blackness in the gloomy glen,  
And clouds will not pass away  
From the hills-tops for many a day.  
And stillness round the houses of men.  
The old tree hath an older look;  
The lone place is yet more dreary;  
They go not now the young and old,  
Slow wandering on wood and wold;  
The air is damp, the winds are cold;  
And summer-pathes are wet and weary.

Mary Howitt.

## EDUCATION.

## THE BACONIAN PHILOSOPHY.

There is knowledge enough which children may safely acquire; and nature itself prompts them to it in the right way. But we must secure it for them, by giving them a prompting, although unscientific nature is at war with itself, and moral depravity and corrupt example prompt another way, and often more powerfully. Nature itself prompts the child to learn in the true spirit of the Baconian philosophy; to learn those things which are suggested by surrounding objects and events; to learn what can be verified by actual experiment; to learn practically, by learning to do things. How many ideas, when, though by many thought, will not go to make up a complete knowledge of the principles of commerce, of political economy, of criminal jurisprudence, of legislation, does he acquire in his ordinary intercourse with his parents?—and how much more when he makes in acquiring a knowledge of morals, of principles of duty, by the judgments which he is impelled to pass on the conduct of those with whom he has intercourse, and even, at times, on his own conduct! In any or all of these departments, of knowledge, a child may be aided, encouraged, and led along to any extent, following that mode of acquisition which nature prompts, with perfect safety;—provided the mind be not so exclusively and habitually devoted to one pursuit, to disinterested study, as to preclude us from making any room for that pursuit and an unnatural distaste for others. The knowledge thus acquired is often, indeed, commonly, very limited and superficial, for want of guidance and assistance; but so far as it goes, it is acquired, on the true principles of the Baconian philosophy; and while gaining it, the mind may be requiring strength, expansion and dexterity, as rapidly as in after years, when busied with the writings of Euler of Laplace; and is moreover, making that preparation, without which Euler or Laplace could never be read to the best advantage. What think you—not a child learns the art of language in the usual way, before you him?—Horne's *Hermes* or Campbell's *Philosophy of Rhetoric?*

Perhaps some will be able to verify these remarks the more readily, by attending to the different characters of different minds. Though minds are as various as faces, yet they may all be arranged in two classes, according to their inclination to common sense or original thought. Some are so strongly marked, that you see at once to which class they belong. Others seem not to be very decided, but hold either. Yet by close and protracted observation, one sees the former characteristic will in most cases, perhaps in all, be found most prominent. But we must define.

By common sense, we mean that sense, or judgment, concerning things, which is common to mankind in general, and which is the result of the common experience of the human race. We begin to receive its decisions in infancy. By seeing all around us upon them as undoubtedly true, we gradually form the habit of regarding them as undoubtedly true. Yet by our own decisions, to which we attach the greatest weight, are to be guided, and when new cases arise, to which none of these maxims exactly apply, we judge of the man under the influence of those habits of thought which these maxims have formed. To a certain extent, this is perfectly right; for it is not supposed that the general experience of the human race has not settled some points correctly; of course to settle them all over again in the same way for oneself, is a needless task, for which no one has time.

The original thinker is impelled, by the constitution of his mind, in a different course. He can be satisfied with nothing, unless he sees the "why" and the "wherefore" himself. He never can be satisfied with any conclusion, unless he can see its connection with the first principles on which its rests. Nor even then is he content, without seeing to what other cases the same principles may be applied. The man of common sense learns the proverb concerning rain,

It begins before seven;

It will stop before eleven;

and finding it generally current, he expects to find it true; and observing a few instances of its fulfillment, relies on it as a general truth. The original thinker, it is, and merely remembers the existence of a fact, the history of the human mind, till it becomes acquainted with some of the principles of meteorology.

He then understands that cold air is capable of sustaining a less quantity of vapor than warm air; that the atmosphere is coldest just before morning; that for that reason, it may rain then when there is not vapor enough in the atmosphere to produce rain at any other hour of the day; that, in such cases, the rain will cease as the air grows warmer and capable of sustaining more vapor,—or, in other words, towards noon. Then he adopts the maxim, because he has observed it, and it is the rule.

The original thinker may become a master of common sense, for he may see the philosophical ground, on which it is proper to take the general experience of mankind as a guide, and when he understands this, he may learn when and wherein how far to be guided by it. So the man of common sense may become an original thinker; for the experience of mankind has established the maxim, that original thinking is valuable. It is idle to inquire, which character is most desirable. You might as well ask whether men or women are more necessary in the world; both are equally indispensable. The world could not get along without them.

Indeed, the possession of both characters seems indispensable to each individual; and it may well be doubted whether there was a sane human mind, entirely destitute of either; and certainly, the perfection of the individual requires a due proportion, of both; not that each should have that certain proportion, but that each should have certain proportions, which his necessities will certainly require. One object of education is, to effect this. How can it be done?

Evidently, it must be done in the way which the constitution of each individual has provided. The original thinker must be led to the acquisition of common sense, by a process of original thought, and the other must be led to original thinking on the principles of common sense, as we have already intimated. It cannot be well done in any other way. Compel both to take the same course, and you inevitably injure one of them, and probably both. You need not be discouraged, if your original thinker should prove a very "backward child" in many respects, and especially in those respects in which you are most desirous that he should appear "forward." His mind is at work on principles, which are long will enable him to overtake common sense at a stride. Nor need you be discouraged, if young common sense is more fond of observing things and

collecting opinions, than of thinking. He is collecting that stock of materials, without which he never will think to any good purpose. Each should be led, as occasion offers, to that kind of mental effort which is prone to neglect; but each in his own way; each in the way which the make of his own mind indicates. *Natura enim non impinguat nisi parere;* says Bacon; which means, as Shakespeare had it before expressed it,

Nature is made better by no mean,  
But nature makes that mean; so o'er that art,  
Which, you may say, adds to nature, is an art  
Which nature makes.

Our doctrine, therefore, is Baconian; and hence, again, the propriety of our title. [Vt. Chronicle.

## Temperance.

## LAWS.

Which authorize the Traffic in Ardent Spirit as a Drink, morally wrong.

(Continued.)

But it is said, "The licensing of the traffic is a source of revenue to the State, and therefore the public good requires it." This revenue is much like that of the woman who sold her grain and her rags to purchase whiskey for her children. She said it was cheaper to keep them on whiskey, than on bread; and as it is a common saying, it was a source of profit, in governmental language of revenue. Her garments and those of her children, all were rags, and all sold; when her revenue had become such that she and her children, as a public burden, were obliged, by a public tax, to be supported at the almshouse.

This well illustrates the principle and the effect of raising revenue from ardent spirit. What are the facts? In the county of Baltimore, Maryland, the support of pauperism, nearly the whole of which was occasioned by the sale and use of spirit, cost in 1830, more than \$30,000. From which, during twenty-eight and one-half years, thirteen and fourteen thousand less, leaving about \$10,000, were obtained, leaving but a single item, to come from the same source with the support of the woman, whose revenue was so important, the pocket of the people. To this also ought to be added in balancing the account, the cost of crimes, illnesses, dissipation, sickness, and the various other evils occasioned by it. And will not the people, for the sake of being relieved of the burdens, be willing to dispense with the revenue? Is there a man in the community, unless a run-seller, or drinker, or one who hopes to make money, or obtain a little by a sale of the spirit, who will wish to return it? If so, let him be called to justice, and his family all the evils it occasions; and he will change his mind.

The warden of the prison in Baltimore states that 2322 criminals were the same year committed to that prison; and that 424 of them were intoxicated, when they were brought there; and when they were brought, eight tenths of the whole were intemperate. The expenses of the city of New York in 1832, as stated in the Report of the Comptroller, were \$893,886 29, —\$885,385 74 of which were raised by a direct tax. The amount of the excise, although unscientific, is at war with itself, and moral depravity and corrupt example prompt another way, and often more powerfully. Nature itself prompts the child to learn in the true spirit of the Baconian philosophy; to learn those things which are suggested by surrounding objects and events; to learn what can be verified by actual experiment; to learn practically, by learning to do things. How many ideas, when, though by many thought, will not go to make up a complete knowledge of the principles of commerce, of political economy, of criminal jurisprudence, of legislation, does he acquire in his ordinary intercourse with his parents?—and how much more when he makes in acquiring a knowledge of morals, of principles of duty, by the judgments which he is impelled to pass on the conduct of those with whom he has intercourse, and even, at times, on his own conduct! In any or all of these departments, of knowledge, a child may be aided, encouraged, and led along to any extent, following that mode of acquisition which nature prompts; with perfect safety;—provided the mind be not so exclusively and habitually devoted to one pursuit, to disinterested study, as to preclude us from making any room for that pursuit and an unnatural distaste for others. The knowledge thus acquired is often, indeed, commonly, very limited and superficial, for want of guidance and assistance; but so far as it goes, it is acquired, on the true principles of the Baconian philosophy; and while gaining it, the mind may be requiring strength, expansion and dexterity, as rapidly as in after years, when busied with the writings of Euler or Laplace; and is moreover, making that preparation, without which Euler or Laplace could never be read to the best advantage. What think you—not a child learns the art of language in the usual way, before you him?—Horne's *Hermes* or Campbell's *Philosophy of Rhetoric?*

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